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EDITORIAL.

The Punjabee of Jan 22nd ult. contains an Editorial Article on "the Christian Missionary's Dilemma" which is at once a frank recognition of at least some of the benefits, which have come to India through Missionary labour, and also a suggestion of conditions under which India might reject both the missionaries and their religion. The writer foresees a coming struggle between the Indians and the people of the West, and he believes that the missionary will be obliged to take sides with one or other of the contending parties. He says:—

India—cultured and high caste India—is grateful to Christian Missionaries for whatever good they have done, but let the latter look to it that in the impending struggle between India and Anglo-India those who make exclusively high religious professions do not take the wrong side. If they do take the wrong side, then indeed India may be undergoing a powerful leavening process at the hands of missionaries, and it may be drifting towards a Christian Theism, but it will in sheer disgust turn its back even on those who have done it some undoubted good."

As missionaries, we are glad to notice the friendly attitude of *The Punjabee*. It is pleasing also to hear from such high authority that India has been deeply influenced by the missionaries along moral and religious lines.

The optimistic spirit of the missionary body is a matter of general remark. Sometimes it is attributed to a kind of pious enthusiasm which converts mole-hills of fact into mountains of success:

at other times it is hinted that successes are exaggerated to satisfy the cravings of earnest enthusiasts in the Home lands. The truth is the missionaries have faith in what they believe to be the promise of their risen and exalted Lord Jesus Christ. They have all gone forth into the Mission field in obedience to His command—"Go ye and make disciples of all nations," relying upon His promise, "Lo I am with you alway, even unto the end of the world." They therefore expect success. Amid all sorts of discouragements they never doubt the promise of the Master. The fact that India is giving up its idolatry, that the caste system is breaking down, that higher ideals are being adopted by the people, that the person of Jesus Christ is being recognised, that more than a million of people have acknowledged Him as Lord, constituting an influential body in Indian Society—all this justifies the optimism of missionaries.

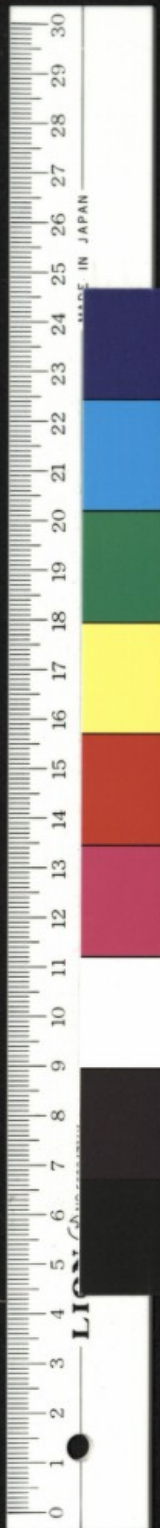
We would respectfully urge enlightened men in India to study the trend toward Christian Theism, so marked in the Brahmo Samaj and the Arya Samaj movements, and see if they cannot recognise the hand of God in this. It is not so much the missionary teaching as it is the Spirit of God, working strongly through the missionaries and the Indian Christian Church to be sure, but working everywhere in the hearts of men, operating through many channels to influence India and to draw her to Himself. The Gospel of Jesus Christ, everywhere proclaimed by word and the printed page, points men to God.

The Punjabee, in the article under review, has made the serious mistake of identifying this work of the missionaries with Christian government. It is true that the Government protects the persons and property of the missionaries dwelling in the realm and guarantees them the same freedom in the observance of the rites of their religion and the propagation of the Christian faith that is guaranteed to other religions. But the missionary propaganda is, in no sense, a Government institution. Missions have not been organised nor promoted by the Government. It has consistently observed a strict neutrality. It does for Christians, just what it does for Hindus, Sikhs and Muhammadans: Religious liberty is a fundamental principle of the Protestant Christian faith. Accordingly, Christian missionaries take their lives in their hands and go into even hostile lands to carry to men the Gospel. They submit themselves to the powers that be and are loyal to the Government, and teach their converts to be loyal to their rulers whether in India, Turkey or China. They are careful to avoid all political complications, strictly attending to their own business.

It is not therefore a case of "a nation converting and ill-treating another nation at the same time." The nations have now nothing to do with the converting of other nations to Christianity. It is therefore quite beside the mark for *The Punjabee* to warn missionaries as to what side they may take "in the impending struggle." They will, in any case, continue to preach the Gospel and to urge their Indian friends to exert their strength in the great struggle to overthrow the barriers of caste and illiteracy and the hindrances to the development of character and the promotion of that righteousness which can alone fit a nation for autonomy.

"There is no reconciliation of this world to God until we are ourselves reconciled to the way of the cross."

"One truth is stronger than a thousand lies."



TEMPERANCE & PURITY.

LUDHIANA STUDENTS'
TEMPERANCE SOCIETY.

The inaugural meeting of the Ludhiana Student's Temperance Society was held Jan. 29th at 6.30. p. m. in the Assembly Hall of the Mission High School. Mr. Bibari Lall B. Sc., Head Master, Mission High School was voted to the chair. The Hall was crowded with an audience composed of students of local schools, teachers and others interested in the noble cause of temperance. The chairman after explaining the object of the meeting dwelt upon the evils of intemperance and appealed to the student community to safeguard themselves from the pernicious effects of intoxicating drugs. He was followed by a number of young students who delivered short and inspiring addresses both in English and Panjabi. Mr. Bibari Lall, B.Sc. was elected President of the Society; & Harband Singh, a student of the Mission High School, its Secretary. Over 150 young men were enrolled as members. Master Hira Khan and his party entertained the audience with temperance songs. The business of the evening was brought to a close by a Magic Lantern lecture on 'Astronomical Bodies' by Mr. Bibari Lall B. Sc. It is intended to hold fortnightly meetings of this Students' Temperance Society and thus raise the moral tone of the students in the schools. We hope other schools in the province will follow this noble example.

ONE WHO WAS PRESENT.

THE UPPER CURRENTS

"In life," says J. R. Miller, "there are higher and lower currents. Too many of us use only the lower sails, and catch only the winds blowing along earthly levels. But there are also winds which blow down from the mountains of God, and it would be an unspeakable gain to us all were we to let our life fall under the influence of these upper currents."

CLOSING ADDRESS

OF THE HON. SIR ANDREW FRAZER,
K. C. S. I.

Moderator of the Indian Presbyterian General Assembly. Cont'd.

Fathers and Brethren, I feel in respect of the Indian Presbyterian Church that a responsibility rests upon her of seeking to realise her real position in this country. She is not a mere society, a mere combination of religious entities. She is a living branch of Christ's Catholic Church. As I have already said, it is not church government which is the all-important matter. That is a matter rather of expediency than of principle. What concerns us in respect of this, is to determine the best system for carrying out the government of the Church, to secure for it a worthy life and the efficient discharge of its functions. I desire further to point out that the Church is not even gathered around her creed. She is not united by her creed. We have been drawn together not by our creed, but by love of our common Lord.

It must not for a moment be supposed that in saying this I desire to indicate that this Church should not have a clear and explicit creed. We know certainly from our experience that a Church's creed may be too long and too elaborate. The result of this is to exclude from the membership of that branch of the Church certain Christians whom it is very far from necessary or desirable to exclude. There are, however, certain fundamental doctrines, taught clearly as we believe in the Holy Scriptures, which it would be impossible for us, with our convictions of truth, to ignore, and the ignoring of which would, as far as we can see, not only mean disloyalty but also involve absolute incapacity to perform the essential duties of the Church in relation both to her own members and also to the world. We must, therefore, stand together in maintaining these truths which we regard as essential. This may involve our separation, in respect of outward union at least, from some with whom we would desire earnestly to be associated in the fellowship of Christ, and of whom we do not by that separation desire in any way to indi-

cate a judgment. But while admitting this, surely we must realise that it is only in regard to essentials that we are justified in thus formulating a creed; and it is our duty to remember that outward union has an effect upon the Church's work, and an importance in her eyes in view of her Master's teaching, which render it her duty to aim at it, and to give up in the achieving of it anything the giving up of which does not involve disloyalty to Him.

In this connection, I cannot help pointing out, that my own experience convinces me that grievous injury is sometimes done by attaching undue importance to particular methods of expressing truth, and by pressing certain formulas upon the acceptance of believers. One cannot help feeling how simple is the language of Scripture and that the object seems to be rather to appeal to the heart than to the intellect. There are indeed great statements of truth in the Scriptures, which will satisfy the requirements of the most intellectual of men; but the truth is given for those who "become as little children," as well as for the wise, and indeed it is more often received by the former. The reason seems to me to be mainly this, that for us "the Truth" is not a theory, it is rather a Person.

"The truths in manhood darkly join,
Deep-seated in our mystic frame,
We yield all blessing to the name
Of Him that made them current coin;
"For Wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors.

"And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought;

"Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave,
In roarings round the coral reef."

It is most desirable that our ministers should have clear views; for no man whose views are vague and undefined can easily teach. It is a good thing also that our youth should be trained to think intelligently about

Divine thing that lieve in thing, and to express language which they judge and cause, who their views expression that of the principles. Christ. W ciple how He says, "against Me not with M is telling judge and not; for us." I derstand t as He walk a narrow p

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Divine things. But it is not a good thing that two men, who really believe in heart very much the same thing, and would be quite prepared to express their convictions in the language of the Holy Book from which they have received them, should judge and oppose one another because, when they come to express their views in ordinary language, the expression of the one differs from that of the other. There are two principles of judgement laid down by Christ. When He is telling the disciple how he should judge himself, He says, "He that is not with Me is against Me; and he that gathereth not with Me, scattereth." When He is telling a disciple how he should judge another, He says, "Forbid him not; for he that is not against us is for us." I would that we might understand this distinction, and walk, as He walked, with a large heart in a narrow path.

What I desire to emphasise is that our position is that of a branch of Christ's Church, the essence of whose life is union with the living Vine. The basis of our union with one another is our union with Christ; not only—though this is of the very essence of the case—not only the union with Him of each individual member of the Church, but the union with Him of the Church herself. Each individual member must realise his union to Christ: if this union is not a reality, the member is dead. But the Church as a whole must also realise her union to her living Head; otherwise it is a dead Church. We stretch out our hands of co-operation, of brotherhood, of desire for union, to all who truly bear the name of Christ. There may indeed be various forms of political government in the great British empire over which our King rules, while we all serve the same King together. There may be branches of the Church with different forms of government all owning the rule of the King of Kings; but they ought all to be loyal to the King. They ought to be working loyally in the work and in the defence of the kingdom. The more we can realise this in the spirit of the Church, and in the life of the Church, and in the outward organisation of the Church, the more we approach to that which ought to be our ideal, namely, the true realisation of the Kingdom of God on the earth.

In the physical world life is manifested by the discharge of the functions of the body; and the discharge of these functions is necessary to life. So also in the Church, it is necessary for life that the functions of the Church be discharged; and the discharge of these functions is the manifestation of that life. For this, union with Christ is essential; He says, 'Apart from Me ye can do nothing.' In union with Him as the branches with the Vine, or, to use another simile, as "holding the Head," the Church will grow as it is intended to grow stronger and stronger, and will be fitted more and more for the life it is intended to lead. Only thus also will she be able to take the part which she ought to take in carrying out the purpose and command of her Master, that the world should know Him. It is essential that the Indian Presbyterian Church should be a missionary Church.

I am not advocating the idea that this Church should have missions in the far ends of the earth. I certainly do not sympathise with those who say emphatically that "charity begins at home" and mean also that it ends there. The charity, the love that comes from fellowship with God, is of the nature of God: it is wide and all-embracing. It is also in sympathy with the purpose of God that the message of good news should be carried to all. It is manifest, however, that our Church, which is young and is not wealthy, has enormous work to overtake within the borders of this great empire, and that, while she and all her members must show their sympathies with the wider work of the Catholic Church, it is incumbent on her at present to devote her energies mainly to the work lying all around her. We know how our Lord has illustrated the command to love our neighbour as ourselves. It is to those who are near us, with whom in the providence of God we are brought into contact, that our duty lies first of all, though certainly not exclusively. I would desire that every Christian in India, of whatever race or nationality or language, might realise his responsibility to do what can be done for those in need around him. Upon each lies the duty of showing forth the praise of Christ by a life lived manifestly and pro-

fessedly in dependence on him, and by faithful confession of Him in such manner as may be possible to him. There is no agency that can reach the spiritual necessities of this country as fully and effectively as the agency of her own sons who have learned to know and love the truth.

To be continued.

EMPTY LIVING.

Dr. W. A. Bartlett, of Chicago, in a recent sermon, criticized men for giving no time to the church. He said, 'They ride in costly automobiles and their wives have rich gowns, and they are too busy with golf and card parties to give time to the church. One man will pay twice as much for his automobiles and their keep as the running expenses of a great church which struggles to keep the door open. One woman's gown costs more than all she gives to Christ's work in a lifetime.'

What we think about the things that are greatest, will determine how we do the things that are least.

J. H. Jowett.

"LOVE AND I SHALL FIND THE DAY."

Oh, the love that, when I've wandered,
Calls me back from my remorse,
Whispers to me thro' the darkness,
Walks around my wayward course—
Walks around in its compassion,
Will not leave me in the night,
Till into my soul come treading
The soft footsteps of the light.
Oh, the love that loves to love me
Tho' I am the least of all;
Leads me, guards me, watches ever,
Carries me when like to fall;
Bids me yield up every burden,
Tell my every tale of woe;
Then to me that great heart opens
And its waves of music flow.
Oh, the love that, all beyond me,
Brings for me its thoughts from far,
Lifts me up from miry pitfall
To the glory of the star;
Loves me, loves me, loves to love me;
Every stain to love away;
Till beyond the mist and shadows
Love and I shall find the day.

LOUIS K. DEVERELL.

TELEGRAMS.

London, January 31.

On the motion of Lord Rosebery the House of Lords has re-appointed the committee on the reform of the Lords.

Lord Curzon has been appointed one of the members of the said committee.

Johannesburg, January 31.

The Asiatic difficulty has been settled. Indians will be given an opportunity of registering voluntarily for the next three months and prosecutions will be meanwhile suspended.

Mr. Gandhi and others will be released to-day.

The signatures of Indians of education, and those possessing property will be accepted, instead of finger prints, and information offending religious susceptibilities will not be demanded.

The Asiatic leaders in return undertake to use their influence to make registration general.

Mr. Gandhi in an interview at Johannesburg said that the settlement was not a victory for the Indians, but was a fair compromise. Mr. Smuts had retained his honour and self-esteem, while the scruples and objections of the Indians had received every consideration.

All the Transvaal Indians have been quietly released.

London, January 31.

Reuter telegraphs from Melbourne that the Minister of Defence has laid before the Senate a defence scheme which provides that every male shall undergo training between the age of twelve and eighteen as a cadet, and from eighteen to twenty-six in a National Guard. Officers and non-commissioned officers must pass through the ranks.

It is estimated that in eight years 21,400 men will be trained and equipped for war.

President Roosevelt is sending to Congress a special message denouncing Corporations and Trusts, notably the Standard Oil Trusts in most vehement terms.

The Message demands fresh and rigorous legislation.

Allahabad, January 31.

The frontier report that the Amir reached Jellalabad ten days ago, appears to be incorrect, as Kabul letters dated so late as the 22nd of January speak of him as still at the capital.

London, February 2.

The King of Portugal and the Crown Prince of Portugal have been assassinated.

A telegram from Lisbon gives the following details of the assassination of the King and Crown Prince.

The Royal Family had just returned from the place of Villavieja. The King, Queen, Crown Prince and Infante Manuel were driving in an open carriage in the afternoon,

when a group of men standing at the corner of Black Horse Square, fired on the carriage, mortally wounding King Carlos and the Crown Prince, and slightly injuring the Infante Manuel.

The Queen who stood shielding the Crown Prince, was not touched.

The police fired on the regicides, and killed two, and another has since committed suicide in prison.

A despatch from St. Petersburg states that the Persian and Turkish Frontier Commissions began their joint sittings yesterday.

The Governor of Van officially states that the Turkish Commander on the 25th January was instructed to end Kurdish disorders in the Sujbulak district and had done so.

London, February 1.

The Egyptian quarantine delegate reports that there has been no cholera at Mecca, since January 20.

London, February 3.

News from Algeria states that a company of the Foreign Legion has been overwhelmed in a snowstorm at Hassi in Algeria and most of them reached the fort in a pitiable condition. Twenty-one bodies have been recovered and search is being made for the others.

Bombay, February 4.

A mill fire resulting in the total destruction Nayaam mill at Dadar, broke out, his afternoon, and resulted in the loss of twelve lakhs, which is fully covered by insurance.

London, February 4.

Parliament is at present engaged in debating the Irish question.

The funeral of the late King Carlos and the Crown Prince will take place on the 8th instant. It is expected that the Prince of Wales and the Duke D'Aosta will attend.

Latest accounts of the Lisbon tragedy show that the Portuguese Princes were armed with revolvers and fired on the assassins. The Infante Manuel fired four shots.

The Governor of Natal who is touring in Zululand held an *Indaba* of the Chiefs and announced pardon of the 1906 rebels and the policy of foreign and forgive.

The natives were favourably impressed.

A French column was surrounded at Berrechio in the Casa Blanca hinterland, but repulsed the enemy after two hours fighting.

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